UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

Vol. II.—No. 1. Oct., 1904.

COLLEGE JUBILEE NUMBER.

All matter in this issue is written or spoken by Unitarian Home Missionary College men.

Varieties.

I feel baptised with fire of fervour clean,
With spirit sent from Fatherhood on high;
To be true man, and God's good son, I mean;
Blest inspiration comes from every scene
Of life and labour that might hope defy;
My soul has caught superb deciding why
I hold the Now as my supreme demesne!
God's love, like light, is in and over all,
His mercy everlasting, true, and dear.

—Rev. William Brunton, U.S.A.

The science of one age may be the superstition of the next, yet reason is not out of tune and discordant in its nature on that account. If all the facts were given, and looked at free from bias, and reason were in every case of equal strength and clearness, we take it for granted that all men would come to the same conclusions about the facts.

—Rev. Wm. Binns.

Faithful are all who love the truth,
And dare the truth to tell,
Who steadfast stand at God's right hand,
And strive to serve Him well.

—Rev. W. G. Tarrant, B.A.

What good and wise end would it serve, because men had been wicked in this life, to condemn them to an eternal repetition of their wickedness, thus ensuring the everlasting continuation of sin, with unutterable anguish added thereto? But such is the doctrine of those who believe in eternal punishment.

Rev. William Mitchell.

Freedom of thought can only be attained through conflict; and it can only be enjoyed by unceasing vigilance on the part of those who have reached it by personal effort, or inherited it from the brave and strenuous souls who lived in days gone by.

Rev. W. Copeland Bowie.

God will seek every soul until He finds it. Some people say that God gets tired of trying to make people give up their evil—tired of trying to obtain their love and obedience; and that then He leaves them to themselves or sends them to a place of dreadful, unending torment. Never believe that of God. He will seek until He finds—just because He is unchanging Love. —Rev. J. Crowther Hirst.

A man who in any way discovers or perceives a new aspect of religious truth is not entitled to become a recluse or a monk, that he may cherish it in secret and feed his soul with selfish gratification. He must become its messenger, its herald, its apostle, or he will prove recreant and coward, false to the noblest and loftiest duty which a man can receive from God. Rev. James C. Street.

Our God is rich, and knows the way to teach
His children still to seek and find His face;
The living dead continue well to preach
Of faith, and hope, and love, and larger grace.

—Rev. Wm. Brunton, U.S.A.

It may be said that the chief objections to the teaching of doctrine to the young are met completely by a passage in the Table-Talk of the Highgate Philosopher. "Thelwall," said Coleridge, "thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden. 'How so?' said he; 'it is covered with weeds.' 'Oh,' I replied, 'that—is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries.'" Comment is needless.

—Rev. Thos. Leyland.

There is a divine pathway, marked out, nay, laid down and paved by the very Spirit of God, by which great pure souls travel into the invisible realm, see the glories of heaven, and hear the voice of the Eternal; that pathway is Faith.

Rev. Alfred Payne.

Unitarian Colleges.

There is only one "Unitarian" College, strictly speaking, in the British Isles. That is the Unitarian Home Missionary College, Manchester. But there are other colleges for the training of men for the ministry which are distinctly Unitarian in spirit and in principle, viz.: Manchester College, Oxford; and Carmarthen College, Wales.

Manchester College, Oxford, is so named because it was originally founded at Manchester—February 22nd, 1786. It was removed to York in 1803; restored to Manchester, 1840; transferred to London, 1853; removed to Oxford, 1889; New Buildings, Oxford, opened 1893. Its fundamental principle is stated thus: "The College exists for the purpose of promoting the study of Religion, Theology, and Philosophy, without insisting upon the adoption of particular doctrines." Its roll of professors in the past has included such men as Dr. James Martineau, for many years principal, and Francis William Newman, classical professor; and of the present staff, perhaps the most widely known are its principal, Dr. James Drummond, and Professor Estlin Carpenter.

The full name of Carmarthen College is The Presbyterian College, Carmarthen. It is governed by the Presbyterian Board, London, which was founded in 1689. This College "exists for the purpose of educating young men for the Christian ministry among Protestant Nonconformists, and is open to students of such denominations without and theological test."

The Unitarian Home Missionary College is young, comparatively. Its Jubilee is being celebrated this year. It was founded in May, 1854, beginning work with its first set of students in December. Its stated object is "to assist in the education of young men for the work of preaching the Gospel and promoting practical Christianity among the people, especially the poor, the untaught, and the neglected. The Institution adheres to the principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines." It is to be noted that although the word "Unitarian" appears in the name of one only of these Colleges, the doctrinal—or, rather, undoctrinal—position of all three is the same.

But how did this openness come about? Largely through the influence of the English Presbyterians of 230 years ago, who were stoutly opposed to anything like theological subscription. They refused to be pledged or tied to particular doctrines, but insisted on openness and liberty in such matters. This position they maintained also in their academies for the training of their ministers. And so Carmarthen College, founded by English Presbyterians—not Scotch—and governed by a Presbyterian Board, is free and unfettered theologically. Manchester College, Oxford, is the direct lineal successor of Frankland's Dissenting Academy at Rathmell, and of the Warrington Dissenting Academy, with which Dr. Priestley was identified; these Academies were for both Presbyterians and Independents, but were thoroughly Presbyterian against doctrinal fetters, and their original principle of free theological teaching and learning is still maintained by their descendant.

The Unitarian Home Missionary College was started by the Rev. J. R. Beard, D.D., and Rev. William Gaskell, M.A., both old students of Manchester College in its York days, and hence the same unfettered position of its teachers and students, identical in all three Colleges.

Why is it possible to speak of them all as "Unitarian" Colleges? These are the three Colleges in England where men are trained for the Unitarian ministry. Their students are free to enter any other ministry if their convictions lead them thereto, but freedom of thought is so little in accord with orthodoxy, and so much the Unitarian atmosphere, that the students of these Colleges naturally gravitate to Unitarian pulpits, with rare exceptions, unless at Carmarthen, where a few orthodox men enter as students. But all three Colleges are under Unitarian management, even the Presbyterian Board, London, consisting mainly, if not wholly, of Unitarians.

Work for God and Man.

It is often admitted by the orthodox opponents of Unitarianism that Unitarians are always found amongst the foremost in works of practical philanthropy and social reform. The Unitarian Theophilus Lindsey began Sunday School work years befere Robert Raikes; the Unitarian John Pounds was the founder of Ragged Schools; the Unitarian Mary Carpenter originated Reformatories; Dr. Southwood Smith, perhaps more than any other man, the instigator and pioneer of modern sanitary reform, was of this household of faith. To enumerate eminent Unitarians of the past who have led the way in literature, science, education, philosophy, and every good movement, would be to catalogue a noble army of names of world-wide fame for which "Unity" could not find sufficient space. It is enough to say that of England alone the list would include Charles Lamb, William Hazlitt, Leigh Hunt, Charles Dickens, Dr. Priestley, Sir Charles Lyell, Mary Somerville, Mrs. Gaskell, Florence Nightingale, Samuel Rogers, Josiah Wedgwood, Nathaniel Lardner, D.D., Sir Isaac Newton, Sir John Bowring, Dr. James Martineau, Mrs. Barbauld, Sarah Flower Adams, and a host of others. And are not the same characteristics manifested in Unitarians to-day? If so, every section of Unitarian workers will appear as embodying this enthusiasm for humanity in various ways, according to diversities of gifts. In the ministers of the Unitarian Faith, activity in the press, on the public platform, in current literature, at the front of reform movements and philanthropic organisations, in addition to their work as preachers in the pulpit, is sufficiently plain as to stamp them as in their degree worthy followers of their illustrious forerunners.

And even though in a comparatively humble measure, this same feature of public service is a strong characteristic of those Unitarian ministers trained by the Unitarian Home Missionary College. In this College Jubilee issue of "Unity" it may be pardonable as a proof of the great benefit the College has realised for the people and for our churches, if special attention is called thereto. Just to single a few men from nearly 200 sent out by its teachers, the following facts may be cited:—

Rev. W. G. Tarrant, B.A., for ten years editor of the London "Inquirer"; author of the following books: "Beginnings of Christendom," "Our Faith, or Studies in Religion," "Unitarianism Re-stated," and two manuals of devotion, "Daily Meditations," and "Night unto Night."

Rev. Harold Rylett, editor of the "New Age" (London), and secretary to the late (South African) "Stop-the-war" Committee, and social reformer.

Rev. J. Crowther Hirst, writer for children as "Uncle Oldman," and conductor of a children's philanthropic movement in the columns of the "Manchester Weekly Times"; author of a novel, "Hiram Greg," also of two volumes, entitled "Half Hours with the Parables," and "Is Nature Cruel?" etc.

Rev. W. Binns, founder of Shakespearian Societies, Lecturer on Shakespeare's plays, and on various writers in philosophy and general literature, contributor to the "Westminster" and other reviews.

Rev. James C. Street, Superintendent Missionary in Manchester, 1860-63, hymnologist, lecturer, and social reformer; author of "Kester Lane: glimpses of social life," Winter Travels in Sunny Climes," "Popular Addresses," and theological pamphlets.

Rev. J. J. Wright, F.R.S.L., editor of "Young Days," since 1894; author of books for young people, including "Little Asker," "Merry, Merry Boys," "Play with your own marbles," etc.

Rev. W. Copeland Bowie, editor of "The Sunday School Helper," and a book of "Short Stories"; secretary British and Foreign Unitarian Association; member of the late London School Board.

Rev. Herbert V. Mills, author of "Poverty and the State," "Lake Country Romances"; founder of the Starnthwaite Farm Colony (Westmoreland), and County Councillor.

Rev. Henry McKean (died June 24th, 1904), founder and editor of Oldbury "Weekly News," publisher of "Handbooks of Religion," author of "Picturesque Oldbury," Chairman Oldbury Urban District Council, County Councillor for Worcestershire, chairman of directors and founder of the Midland Printing Company, publishing weekly newspapers for several different towns and districts.

Rev. Thomas Timmins, "The Apostle of Mercy," founder of the "Band of Mercy" movement for kindness to animals, with branches in various parts of England and America.

Rev. Thomas Leyland, founder and editor of "The Free Word," a Unitarian monthly; Temperance reformer and educationalist, late chairman of Colne School Board.

Rev. Wm. Harrison, author of several travel and holiday books, and a volume on "Children: their thoughts, words, and ways."

Rev. Philemon Moore, B.A., Hibbert Fellow, Professor of Hebrew and Biblical Criticism, Carmarthen College.

Rev. J. H. Weatherall, M.A., author of a volume on "The Books of the Old Testament," and Professor of Hebrew and Hellenistic Greek at Carmarthen College, 1898-1903.

Rev. Charles Roper, B.A., author of "Where the Birds Sing," and "Whispers from Fairyland," etc.

Rev. Charles Peach, educationist, member of School Boards at Sheffield and Norwich, Humanitarian worker, Dietetic reformer (vegetarian), an original member Fabian Society, co-Secretary College Jubilee Committee.

Rev. T. P. Spedding, educationist, member Executive Council Northern Counties Education League, President Manchester District Sunday School Association, lecturer, and joint editor and author of "Lessons on the Life of Jesus," "Lessons on the Teachings of Jesus," "The Land where Jesus Lived," co-Secretary College Jubilee Committee.

Rev. H. Bodell Smith, founder and editor (1898-1902) of "The Municipal Reformer," founder of the "Local Government Reform League" (hon. secretary), and of various local municipal reform societies, editor and publisher of "Unity," author of pamphlets for the propagation of Unitarianism, founder of the Yorkshire Unitarian Postal Mission, and of the South Cheshire and District Sunday School Association.

Rev. G. A. Payne, author of two books: "Mrs. Gaskell and Knutsford," and "'Edna Lyall': an appreciation."

Rev. W. L. Schroeder, M.A., Professor of Elocution, University of Manchester.

Educationists: Rev. J. Channing Pollard, of the late School Board, Lancaster; Rev. Charles Travers, of the late School Board, Carlisle.

These names are taken by the present writer, at a glance down the printed roll of the college students. They by no means represent more than a fragment of what might be said and recorded of the activities denominational and public of these men as a whole. By means of further inquiry a far more adequate testimony as to the kind of men sent out by the College could be given, which would show that many of the men whose names are not mentioned here are not a whit behind their fellows in effective public service. But the few names mentioned will suffice to show not only that the College has justified its existence in the men it has trained, but that it is deserving of that support which will give it the permanent strength and security that will make it a still more effective instrument in the service of God and man.

God is Not Dead.

Is God dead, and inspiration ended
With ancient Bible Seers?
Do you think the world no longer tended
By a great Power that hears?
Doubt not! He lives in human hearts to-day,
And all true men inspires;
Speaks to them each, and when the faithful pray,
He heeds, and never tires.

'Tis we are dead if we hear not His voice
When calling us to live;
Our hearts are dead, our souls cannot rejoice
Nor noble service give,—
If in new truth we do not see His word
Appealing to us now,—
If by our brothers' woes we are not stirred:
'Tis we are dead—I trow.

God lives in every prophet of our time,
And in all noble deeds;
He lives in upright men of every clime,
Despite their different creeds;
In all new thought, in science and in art,
Living is He to-day;
He moves the honest trader in the mart
Along the righteous way.

God is not dead; though ancient dogmas die,
All real truth remains;
He hears the wretched groan, the wounded cry,
And pities all their pains;
He stirs great souls to war 'gainst social wrong,
The helpless ones to save;
O God, make us alive, alert, and strong,
In high endeavours brave.

H. B. S.

An Open Letter for Open Minds.

Dear Friends,—This issue of "Unity," being a special College Jubilee number, ought to have a word about the College in this letter. I am myself an alumnus or foster-child of the U.H.M.C., and am delighted that this Jubilee year is marked by the acquirement of College buildings, so that the work will be no longer done in lodgings. The past and present students have rallied to the good mother's support financially; they have made it possible to place her at last in a house of her own. By giving £1,000 in subscriptions, ranging from £5 each up to larger sums of £10, £25, and even up to £50, they have made possible the raising of the necessary £20,000 for buildings, furnishing, and future maintenance of buildings. Of that there is about £8,000 yet to be subscribed, and it must all be raised, if possible, before the end of this Jubilee year.

This College Jubilee number of "Unity" is the Editor's unsolicited attempt to assist by his pen in the accomplishment of that object. The College authorities have no knowledge that "Unity" is going to be used for this purpose. I am very intimate with the Editor, and I learn from him that no suggestion of the kind has been made to him, but that it is entirely his own thought and his own doing. I thank "goodness" he is his own master in this respect (Mrs. Editor will forgive me), and can do what he likes—which I hope will be none the worse for the Jubilee Memorial Fund.

Ah! yes. Have we any gratitude to the grand men who founded the College? Dr. J. R. Beard, the Rev. William Gaskell, M.A., Messrs. Ivie Mackie, Thomas Ashton, Holbrook Gaskell, John Ashton Nicholls, the Rev. John Wright, B.A., and others? If we have, we shall show it by making the Memorial Fund a success, and therefore a worthy tribute to their memory. And have we not great regard for those others who joined the band of College teachers and officers: the Rev. Thomas Elford Poynting, Brooke Herford, Mr. Harry Rawson, and others, to name only the honoured dead? Love for their memory should set its seal in generous giving.

And perhaps I may be permitted to recall the names of some of the students who have passed away, and whose ministerial labours when on earth brought strength and joy to many—and who live still in the hearts of the friends who yet remain. William Binns, titanic, eloquent, though eccentric, large-hearted, keen in intellect, tender and devout, too—a strong personal force in pulpit or on platform; George Beaumont, sound, solid, and able, a fine man of business, as well as an effective preacher; Elijah Whittaker Hopkinson, an excellent spiritual guide, a man of deep insight and of strong thought, with plenty of sterling integrity and moral force behind all he said and did; Henry McKean, practical, with common sense uppermost, loyal in attachment, a trusted adviser, ever young in spirit, a father to his people; William Mitchell, mentally vigorous, oratorical, genial and heroic in spirit, an advance guard and pioneer of the Faith; Benjamin Glover and Thomas Timmins, both real apostles and diligent sowers of the good seed; Alfred Payne, John G. Slater, Joseph Harrison, Thomas B. Broadrick, James McConnochie, W. J. Taylor, and others, all honoured and worthy representatives of this school of the prophets—to the memory of them all a grateful tribute of affection and esteem may well be given. For their sakes, the Jubilee Memorial must be all that it ought to be. They will be honoured if thankfulness for their labours provokes us to do what they would do for their College if they were with us now. We all—students, churches, and people—owe far more than we know to this College, and we ought to do our utmost for it. Dear readers! Will you lend a hand?

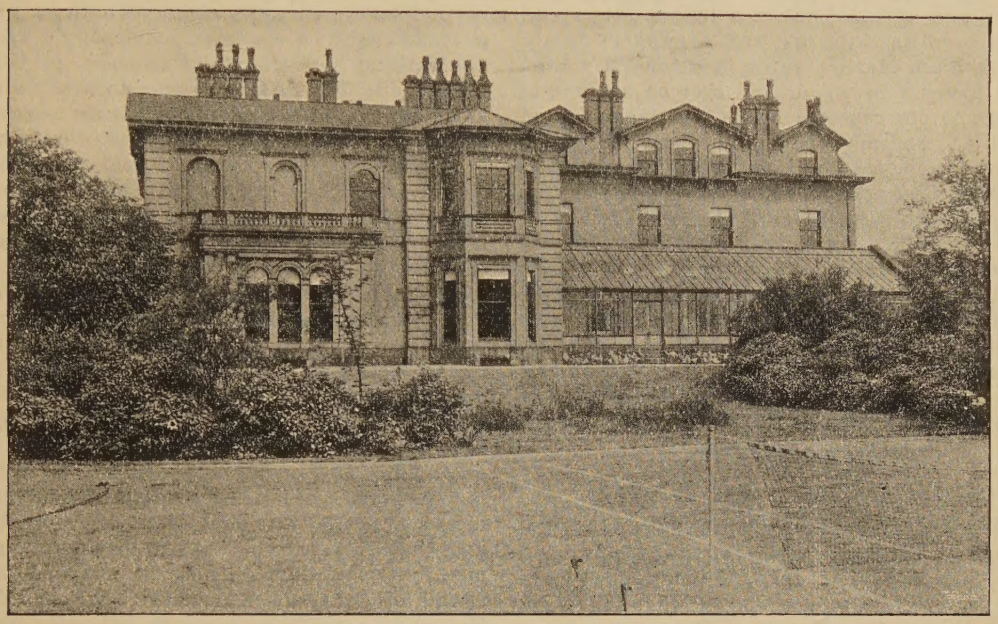
PARSON PAGE.

A copy of the College Jubilee Appeal and other information can be had from the Hon. Secretaries of the Jubilee Fund Committee :—

Revd. Charles Peach, } 68, Richmond Grove,
,, T. P. Spedding, } Manchester, S.E.

Subscriptions should be sent to the Hon. Treasurer, James R. Beard, Esq., J.P., c/o Messrs. E. Lawton and Son, 14, Brown Street, Manchester. Subscriptions gained through the influence of this paper may be marked "Unity."

Newly acquired College Buildings.



SUMMERVILLE—SOUTH VIEW.

College Reminiscences.

BY AN OLD STUDENT.

I was at the U.H.M. College when the Rev. Wm. Gaskell, M.A., was principal. Beneath his austerity and apparent coldness he had a kindly heart, and a deep sense of humour. He dearly loved punning and joking, and sometimes, when apparently angry, would joke at the expense of one or other of his pupils.

One morning, at New Testament Greek, a student from the West of England, owing to provincialism of speech, did not pronounce his Greek vowels. After repeated corrections, Mr. Gaskell said:

"Mr. ———, you ought to feel uncomfortable; you have swallowed so many vowels that you must be inconveniently full."

On another student misconstruing his Greek, Mr. Gaskell rose up hastily from his chair (which happened to have a loose leg) and poked the fire furiously, and, putting his hand on the chair with a slight shake before resuming his seat, the loose leg fell out. "There!" exclaimed he, "the very chair cannot stand it."

Of a student arriving late at morning class repeatedly, owing to trains being frequently behind time, he said at last, as the young man entered: "We shall soon have to speak of you as the 'late' Mr. ———."

Though we all had a wholesome fear of our Principal, we had a profound respect for him. He had been the husband of the authoress of "Cranford" and "Mary Barton," and was a popular anniversary preacher, and revered as "Bishop" of our churches in Lancashire and Cheshire.

His colleague, the Rev. J. E. Odgers, M.A., theological tutor, afterwards Principal, now Dr. Odgers, of Manchester College, Oxford, was also a strong force. In explaining Pauline utterances, he made us feel as if we were listening to Paul. His lectures on Early English Dissent, and the difficulties of Puritan worship, and the manners of Puritan preachers, are not likely to be forgotten. Other tutors—Rev. James Black, M.A., Dr. Marcus, Rev. W. H. Herford, B.A., also laid us under a permanent debt for all they did for us.

There were about seventeen students, including English, Welsh, Irish, Scotch. The Welshmen, proud of their native tongue, "the speech of the Garden of Eden" (?), regaled us with singing "The Men of Harlech" in their own Celtic. A Yorkshireman was a clever draughtsman, and often passed round comic cartoons and caricatures of students and tutors secretly during class, upsetting our gravity. One morning he drew a chalk portrait of a fellow-student on the blackboard, representing him standing on one leg, attempting to put the other foot—a big foot—into his mouth, the aperture drawn specially wide to admit the foot. Underneath was written: "Mr. ——— cannot open his mouth without putting his foot in it." While the students stood laughing at it, they were surprised by Mr. Gaskell walking in. They moved quietly away. Mr. Gaskell looked a moment at the picture, said nothing, smiled faintly, and passed out of the room.

The serious side of College life must be taken for granted. There was plenty of it: plenty of earnest purpose and zeal for the work of apostleship. There was a grand humanity in it all, in which the seriousness of our work did not forbid a hearty laugh in

season, nor shut out sparkles of genial humour to cheer and gladden the heart as we went along. Our privileges were great. Contact with our tutors and fellow-students was inspiring and bracing to us all.

May our Alma Mater flourish in perennial youth! May she increase in vigour and ever be a fount of inspiration to our cause of a free and large-hearted Christianity! And may the churches and the people for whose sustenance she lives be warmly devoted to her best interests, that she may never lack the loyal support which she richly deserves!

We, her alumni, her children, are devoutly thankful for what she did for us in our time of need; and shall we not say that the churches served by the ministers trained and nurtured under her care are equally grateful for her labours? Assuredly so. Yet "handsome is what handsome does." Our gratitude is shown by our deeds. May there be a speedy harvest of golden deeds in testimony thereof.

More Apostles: An Appeal.

The gospel of rational religion is in need of the most highly equipped teachers, and the ablest apostles, and more of them. To equip such men with the best results of learning, so that they may be guides that really "know" their work, training colleges are necessary. These Unitarian Colleges we have in Manchester College, Oxford; the Presbyterian College, Carmarthen; and in the Unitarian Home Missionary College, Manchester. But the youngest of these three, the U.H.M.C., has up to the present done its work in lodgings, and without the aid of many of the facilities which the other two older colleges possess. In spite of such difficulties, the men it has trained have not been behind those educated at Oxford and Carmarthen in learning and scholarship. In recent years a good proportion of its men have taken the Bachelor degree in Arts, several having also become Master of Arts. The fact that these men are not sons of wealthy families, but have mostly gone to College direct from the wage-earning class, means that in addition to the scholarship acquired they have been previously in the most intimate contact with trade and business, and that they have a first-hand knowledge of the poor and toiling section of the people.

The harvest awaiting such apostles is plenteous, but the labourers are few—too few. More apostles are wanted. More messengers of a humane Gospel are required to liberate the multitudes from moral and theological darkness. Are not such apostles and prophets absolutely necessary to our churches? If so, are our churches doing as much as they ought to find the means to secure the proper provision of such teachers? And do they contribute systematically as a religious duty to assist our colleges to increase the supply of these messengers? If our churches did one-tenth part of their duty, they would not only supply the means to fill their regular pulpits with preachers, but they would contribute sufficient to send a glorious company of men throughout the length and breadth of the land as travelling preachers—ministers at large, going forth as ambassadors of the Truth to share the good news of God and man everywhere with those who have never heard it. Even poor people might spare, say, one shilling a year for our colleges, to help those institutions to send out more men zealous for their great work. One hundred people in every church giving only one shilling a year would in many churches make five pounds a year more than they are giving at present for this object. This would not lessen the number of those donors who give larger sums. Indeed, the richer members of our congregations would be shamed into doing ever so much more than they do if they saw even their poorer brethren striving to do their best our of their poverty.

How generously the orthodox churches give for foreign mission work to send evangelists abroad, as well as for their missions and colleges at home. If they do this with their message of fear—of "the wrath to come," ought not we to be equally zealous to have men go forth everywhere to proclaim our message—not of fear, but of the Love that now is and that ever will be: not to frighten and terrify men, but to gladden, encourage, and inspire them?

And all unattached believers in our Unitarian Gospel who read these words will also give what they can for this object—if they wish our grand and reasonable ideas to spread. Any who want to help will do it, and they will easily find the way of doing it well. He gives twice who gives quickly.

True and False Religion.

BY THE REV. WILLIAM BINNS.

I call that a large religion which embraces all forms of theological thought as attempts to decipher the meaning of the mind of God, and of all sacred books as records of the experiences of pious men, and all scientific facts as divine thoughts taking outward material shape, and all the opportunities of life as spheres for serving God in, and all men and women as making a pilgrimage through discipline and tribulation to their eternal and heavenly home. Show me a larger, and it shall be mine. By the side of that, Catholicism is poor, and Broad Church comprehensiveness is a blue gingham umbrella pretending to be the over-arching sky, and physical science of any sort, or all sorts, is the mere swell of the Atlantic laving the muddy banks of the Ribble or the Mersey. And I call that religion small which says only our church has a glimmering of the pure light, only our interpretation of the Bible has saving grace in it, literature and science by themselves are outside the pale, the natural life is a profane thing, and only our faith will help men to find their way safely to where

> Sweet fields beyond the swelling flood
> Stand dressed in living green
> As to the Jews old Canaan stood,
> While Jordan rolled between.

I call that small—I call it very small. But for a

long time to come yet it will be popular precisely on account of its smallness, just as it gratified pot-house politicians and tailors of Tooley Street to style themselves "We, the people of England."

And I call that a warm religion which feels its heart beat in sympathy with humanity, which cannot endure a heaven from which the brethren are for ever exiled, which believes that God knows how to turn every sinner into a saint and will do it, and which foretells the advent of a blessed time when the people that now walk in darkness shall see and rejoice in the great light of God. As I speak of it I feel the summer sun shining, and hear from afar the echoes of the hallelujah chorus which the angels sing. And I call that religion cold which is satisfied to save a handful of the chosen, which can be happy with the knowledge that sinners are always sinners, and whose votaries can bear to wave palm branches in the New Jerusalem untroubled by the thought that "all hope abandon ye who enter here" is inscribed on the portals of the gloomy Inferno where the rest of the children of God with devils dwell in darkness, fire, and chains. Really, I know and can imagine nothing colder than such a religion when you probe it. It has a flinty, an icy heart. It is the very frigid zone of theology. One hears talk sometimes of its warmth. The warmth is the crackling of thorns under a pot, burning the fingers of the standers-by, and leaving outsiders to starve and freeze, yet giving them warmth enough afterwards, of a sort that would be disagreeable. Calvin, at Geneva, must have been as grim and cold as the rugged Matterhorn.

And I call that an affirmative religion which boldly, in the face of waywardness and iniquity, dares to proclaim the sure establishment of the Kingdom of God, which believes that His power, wisdom, and goodness are absolutely infinite, and must conquer, and must baffle our folly and sin, and never tire in seeking us out, and never shut the door against us when, weary and penitent, we turn towards home. These are affirmations which deserve to be called Christianity. Behind all frowning providences they worship a smiling face. They ask time for their fulfilment, but they make the calling and election of all humanity sure. And I call that a negative religion which sets a victorious devil against God, and a hell, from which there is no deliverance, against heaven. It is made up of denials of the grand affirmations of faith. It practically reduces to nothing the omnipotence, omniscience, and infinite goodness of God.

Let us in tenderness and charity guide men and women from small, cold, and negative systems into a system large, warm, and affirmative. I would not lift a finger to disturb any faith, however inadequate I might consider it, except I felt sure that I could give something better in return for what I took away. But the world is now waiting for such a message as we (Unitarians) have to deliver. Let us, therefore, arise and shine, because our light is come, and the glory of the Lord is risen upon us.

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CONSIDER, ye who are vexed by the contending and contradictory theologies of our time, ye who are bewildered by the monstrous claims made on your credence, what a resting place for heart and mind a church of Christian Freethought must be, where prayer may be sweet, and devotion warm, while the Intellect is at liberty to expatiate over the universe in its search for truth, without being in danger of falling into heresy. For we hold that the doctrine which Jesus preached as the only essential to salvation is enough—Love to God and love to man, which he laid down as the substance of all true religion. And this is the grandest, the most vital and quickening influence that can take possession of the human soul, either for moral stimulus or for spiritual power. For faith in the Ever-Living and Ever-present God, love of Him, and reverence for Him, fidelity to conscience, truthfulness, aspiration, and cheerful hope in His providence, have power to raise man to serene heights of practical virtue, where the rage of the passions against holy inclination is weak and vain. And these shall remain abiding verities when dogmas have passed away before advancing knowledge, like morning mists before the rising sun. I speak thus confidently because I feel certain that the future is ours. Is not the broadening mind of the age with us? and science, and the liberalising institutions of the time? and the growth of education? and the simplicity of the Gospel of Jesus? And, if we are faithful to the trusts we are privileged by having imposed upon us, is not God Himself on our side? And if He be with us, who can be against us? May His Spirit of Holiness descend into each of our hearts, purifying them from all evil and quickening to all good, till we be brought into complete agreement with His will. —Rev. W. Mitchell.

Unitarianism.

One God in one person—the Father.
God a loving father to all men, everywhere, and for ever.
All mankind—one—as God's children; none safe while one is lost.
The Christianity of Jesus, as the Fatherhood of God and the Brotherhood of Man.
Religion, loving service to man and God.
Jesus, the grandest human example and leader.
Human Nature born of God, and essentially good.
The Bible, an imperfect human record, but the noblest among the Scriptures of the world.
Heaven and Hell, conditions of mind and heart producing corresponding outward conditions.
Salvation, security against evil.
Righteousness, the law of safety, Duty s it realisation.
Freedom, necessary for growth in the Perfect Life.
Exercise of Reason, indispensable to increasing discovery of Truth.
Immortality, or unending personal existence, written in man's nature.
The Kingdom of God on earth and everywhere, the ultimate and certain realisation of Perfect Life for all. H. B. S.

UNITARIANISM IS:

Christianity as Christ taught it.
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The Brotherhood of all men, everywhere
Salvation of all; not one to be lost.
Safety of each by the safety of all.
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